(Continued from C-1)

and positive vision of Ellen White that people can respond to," he said, adding that the question that still needs to be answered is "How can I learn to love this woman as the grandmother of our church?"

that the church is beginning to take a "more flexible, even running stations on the underground railroad. more dynamic" view of White and her teachings. "We're beginning to make a distinction between the message and the messenger," he said. "What she says we'll take seriously because she said it ... but we'll believe it because it checks out."

There is even some indication that church members are willing to accept White in part as a product of her culture. At least that's the view of Ron Graybill, a man who talks with Adventists all across the country as associate secretary for the Ellen G. White Estate, the Washington, D.C.-based repository for all of White's writings as well as her personal library. "I really do think that in the long run it will become ble" view of White that he describes. For one, he said, generally known and generally accepted that Ellen individuals might be less willing "to sacrifice for the White was a part of nineteenth-century culture," he church." Such a shift could mean a drop in church said. "But she constructed a unique vision of what giving, a definite departure from the present situa-

has endured even though the culture has passed."

Interpreting that vision, however, may not be easy. According to Charles Teel Jr., associate professor of Christian and social ethics at Loma Linda University's La Sierra campus in Riverside, White herself is the best example of how to apply her vision to twentieth-century life. Though White's sanctuary vision spoke of a future hope. Teel said, she and her followers were busy fighting very present battles -According to Guy, one answer to that question is speaking out against slavery, writing to Congress,

> By definition," he said, "being part of a prophetic remnant is never to be accommodated to the societal

> And some have taken White's example seriously. According to Guy, the discussions prompted by Ford and Rea have reawakened the church's sense of social responsibility. For example, in the spring of 1982 members of the Loma Linda University faculty sponsored conferences on mission in the Third World and on peace and nuclear responsibility.

However, Guy also sees dangers in the "more flexi-

religion can mean in those contexts and that vision tion in which, according to the April 1982 issue of Money magazine. Adventists contributed \$2,400 per household in 1980. That was far more than any other denomination, three times the rate among Presbyterians (\$680) and nearly 10 times the rate among Catholics (\$275). Beyond that, a more flexible view of White of outfit." could hurt the church's farflung mission program. Not only would there be less money to support it, but with less urgency behind the need to spread the Gospel, fewer people might be willing to give their lives to missionary service.

> Another danger, Guy said, lies in the church's increasing involvement with the outside world. "I think we will weather our theological problems and our financial problems," he said. "The real threat is that lives, my friends hurt by it. we will become increasingly secular to the point where our distinctiveness is as a kind of interesting hobby, a kind of nostalgia. We'll be so acculturated we won't have anything to say to the world.

There is evidence to support Guy's fear. For example, according to former Review Editor Wood, the average person in the church was a lot more concerned about the Davenport matter than about anything Ford or Rea had to say. They're more disturbed about the Davenport situation. They don't understand theology. They do understand money.

As Guy put it, the real threat to the church is

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materialism. The Adventist Church, he said, is a mul-

ti-billion-dollar, multi-national corporation. "It's aw-4 fully hard to be holy when you're running that kind Clearly, the soul-searching sparked by Ford and

Rea has not ended. For some, Review Editor Johnson.

to name one, the peak of the debate is past. For others' the pain continues. The lively pain - with some benefits - is far from over," said Alden Thompson, professor of religion at the Adventist Walla Walla College in College Place, Wash. "It hurts because I see some of my rela;

Yet for many the fact that the Adventist Church is: still together, that people care enough about the church to be concerned about challenges to its teachings, is a good sign. "I think what's significant in all this is that Seventh-day Adventism seems to absorb a. good deal of change and evolution and yet people, remain Adventist," said Butler. Even those who didleave, he added, found support with other disillusioned Adventists.

"I could not conceive of myself not being a Seventh-day Adventist despite all the questions I have," said Corona's Sandefur. "Any quarrel I have is a lower's quarrel.

## Loveland

(Continued from C-1)

tion from other, accomplished pastors from around the country. He was particularly impressed with the work of Richard Jackson of North Phoenix Baptist Church, one of America's mega-churches.

"I'd have to say that God is behind what is happening at Loveland. He's shown me many times that He doesn't need Chuck Singleton to accomplish what He plans here. But He has allowed me to help and fill a role. I'm grateful," he said.

The church began to gel in 1979. It has been listed the past couple years as one of the ten fastest growing Southern Baptist churches in California by denomination officials. New members and new Christians are added at most services.

Church services are at 8 a.m., 11 a.m., and 6:30 p.m. Sundays with Sunday school at 10 a.m.

Among the several factors that helped ignite and sustain growth, Singleton mentions:

Non-traditional ministry. Loveland wanted to be a church where emphasis is on spiritual life, not. Singleton expects the church to have 5,000 attending dress codes, denominational structures and pecking

#### Three steps to Christian maturity. A series of graduated Bible studies and guided readings that infaith during their first year.

studies of whole books

struct new believers in the fundamentals of their

Multiple ministries. The church has eight fulltime staff members, including ministry manager, Jim Euell, who specializes in counseling families with their budgets and money matters. There are also fulltime youth and music ministers and two new associate pastors will soon be added.

An atmosphere of concern and care for new members and old members, alike.

Church members stressed the foundation of solid Bible teaching that separates Loveland from other churches they have known.

'It all comes back to the teaching," said Draymond Crawford. "People are hungry for the Word of God. They don't want your opinion. They want the Word. If the Word is taught, the vision will be caught.

Part of that vision is major expansion of Loveland.

The church owns 20 acres along Base Line be-

Expository teaching. Singleton is called a teach-tween Juniper and Sierra avenues. That land will be er, rather than a preacher, by church members. His filled over the next few years, if plans work out, by a sermons take the congregation through systematic school, housing for the elderly a massive auditorium do. Like today, this lady gets on my bus and just and expanded classroom facilities.

> I believe God has shown me what is going to happen and, so far, we are right on schedule," said Singleton. "We are seeing our people grow and mature. It's an exciting place to be

> The ministry is shaping members' lives in ways that a church should, if it is genuine

During a men's Bible study, a Los Angeles bus returning to church at Loveland.

"I don't know why people feel they can take out" all the problems of their lives on bus drivers. But they unloads on me with both barrels. She was ranting and

Well, six months ago, I would have given the same right back and more. But today I had to remember who I was and who I represent. So, instead of, hitting, like I felt like doing, I just took her money, driver testified to his own personal changes since stared at the ceiting and began to hum. What a Friend We have in Jesus. Boy, have I changed."

### U.S. Catholics likely to have six holy days

VATICAN CITY - Pope John Paul II made lastminute changes in the revised code of canon law, rejecting a recommendation that the Roman Catholic Church reduce the number of holy days of obligation

from 10 to two, church sources have reported.

But according to the Rev. James Provost of the Canon Law Society of America, it's probable that American Catholics will be required to observe only six holy days and not 10. The new code is expected to let stand the six-day exemption the U.S. Catholics have had since 1885, Provost said.

The pontiff signed and promulgated the new code of 1,752 canons, or laws, on Jan. 25, but no text was made available to the public until Tuesday, when the official Latin version went on sale at the Vatican

In earlier news briefings, Archbishop Rosalio Jose Castillo Lara, president of a 74-member commission that drafted the code, had said the changes the pope

made were only of "technical nature." The Latin text retains the requirement that Roman Catholics attend Mass on 10 holy days of obligation, but adds a provision allowing local bishops to appeal to the Holy See for the dispensation of some of the holy days or approval for observing them on nearby Sundays.

The six holy days observed in America are the Feast of Solemnity of the Mother of God (Jan. 1), the Assumption of Our Lady (Aug. 15), the Feast of Immaculate Conception (Dec. 8), the Feast of the Ascension of Our Lord, which comes 40 days after Easter. All Saints' Day (Nov. 1), Christmas.

Catholics elsewhere must observe the Feast of Sts. Peter and Paul (June 29), the Feast of Corpus Christi, in June, St. Joseph's Day (March 19) and Epiphany (Jan. 6).

U.S. churchmen here believe the American bishops should be able to obtain Vatican approval to continue the present practice of observing six holy days. Meanwhile, Vatican sources said the pope also re-

jected another change that would have allowed deacons to remarry if their wives die. A deacon, who is a cleric ranking just below a

priest, helps at the altar and preaches. He can administer Holy Communion and, with permission from his bishop, baptize. Only men, either married or unmarried, can become deacons. But once an unmarried man becomes

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